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CONFIDENTIAL.]

SELECTIONS
FROM THE
VERNACULAR NEWSPAPERS.

APRIL 13, 1876.

POLITICAL.

CABUL AND CENTRAL ASIAN AFFAIRS.

The *Oudh Akhbār* of 12th April, accounts for the belief of native generally, in the rumours of Russian advancement, and cites a correspondent lately arrived from Giljhat: "Rumours of Russian enterprise, and perseverance became rife, and Russian power was in high estimation. She wishes to remove British rule from Hindustān. British officers have been killed on the frontier, and the people of those parts were aware of it, believing that Government would avenge itself, but such did not take place and murderers roamed about all over. When troops have been sent to the frontier, the natives there have become convinced that the soldiers (British) so sent have gone unwillingly, and in fear, and have wished to return as soon as possible. Besides, when these men* have been punished, the infliction has been very light, and they have soon forgotten it. They say that the action of the British Government is the reverse of that of Russia. In truth, the Russians are powerful, their Government is like unto thunder, and their approach unto a storm. When their forces advance, they resemble an encircling cloud, and who dare oppose them?"

* Frontier men.

Hostilities are said to have commenced between Russia and Oábul by the *Akhbár-i-'Am*, April 5th, *Khair Khwah-i-Hind*, April 8th, *Loah-i-Mahfuz*, April 7th, *Dabdaba-i-Sikandri*, April 10th. Several others notice "the first fight" between Oábul and Russia at Maimena.

FRONTIER.

The *Akhbár-i-'Am*, April 5th, *Khair Khwah-i-Hind*, April 8th, *Rahbar-i-Hind*, April 8th, *Shola-i-Tur*, April 11th, *Tohfa-i-Kashmir* of April 1st, and others refer, without comment, to the Khilat expedition.

NATIVE STATES.

The Nasir-ul-Akhbár of April 11th: "Warning is given that there will be trouble after Sir Salar Jang leaves Haidarabad" because a late event confirms the statement." Last week the whole city was in uproar, as some person discharged a blank pistol at Sir Salar Jang, as he was preparing to drive out. The offender was at once apprehended and in his hand was found a petition. When the Nawab asked this person to explain his barbarous act, he said "I have already submitted four petitions to your Highness and have not yet been freed from my misfortune, so that with a view to attract your Highness's attention to me I have done this through desperation." The criminal is now under detention.

PRINCE OF WALES' VISIT.

The Akhbar Social Science Congress of 7th April, professing to quote from the *Times* a quotation from a Russian paper asks "what have the people derived by the Queen's representative visiting India? The prince has become acquainted with the rulers and Rájás of Hindustán, has met and feasted with them, has sported and reviewed troops, but has not heeded the grievances and petitions of the people, nor has he enquired what their wants and prospects are. He has not even read the petitions presented by the poor people of the country. The prince's visit to India was simply a source of grief to the natives, as many of them say he did not come to listen to their

complaints, but to fill his pockets with gems and jewels, and gave Rájás and Nawabs walking-sticks, pictures, and books, &c., in return."

"Well, well, not one but two! What an envious and ridiculous opinion the Czar has offered which is one hundred stages off the stage of justice. Did the prince come here empowered? And was he acquainted with the facts of the deposed ruler's case as our British Government was? To condemn the acts of another Government on hearsay is downright injustice."

The *Rahbar-i-Hind* of 11th April writes, noticing the visit of the Prince of Wales and his having checked Englishmen for their discourtesy to natives, "we have learnt that English politeness is in a very lofty degree. Upon reflecting on every circumstance connected with this visit, we can with great truth say that the natives have liked the Prince and that their love for British rule has increased two-fold."

THE QUEEN'S TITLE.

The *Vakil-i-Hindustán*, 1st April, 1876: "In regard to the title of 'Empress of Hind, for Her Majesty,' a final decision has been given that she will be thus styled. We consider that this proceeding is for the good of India in every way, but let us see how and when any honour will result from this for the good of the nobility of India."

The *Quadrant Akhbar*, 2nd April, 1876: "This title (Empress of India) is not a coat-of-mail that it can prevent a blow. Whatever is in our fate must come to pass. Of course there will be a great assembly on the occasion of conferring this title, but we think that whatever is to be done ought to be done when the time arrives. The influence of the title will extend as far as the boundaries (of Hindustán) but no further."

The *North Akhbar*, 1st April, 1876: "Let those two members who have opposed the assumption of the title of Empress

by Her Majesty ask us, natives, if we are proud of the title or not. Fie! fie! There is no grief, for all the Rájás of Hindh have rejoiced that they are now kings of the country, because such an Empress of India has cast her shadow upon them. The people of India swear that they are delighted with this title "Empress." Dissect our hearts and see, for we can not show it. A greater display of our sincerity would be blasphemy and opposed to affection. But, perhaps, certain Englishmen do not like the idea of natives being put on a par with them."

The *Anand Lahori*, 31st March, 1876 : "The great Rájás, &c., of Hindustán look up to Her Majesty and her officers not as monarchs, but as gods, then where is the necessity for the assumption of this title (Empress)? It is no doubt assumed, because the Russian monarch who is the prince's father-in-law is an Emperor."

The same paper says :—"This fact is not hidden from any one that we have for a long time styled our good Queen, Empress, and that very few effusions from natives exist in which this has not been observed. The change, therefore, that Englishmen have only to-day made, we have been observing for a long time. We are exceedingly glad that the title of Empress has been thought of for Her Majesty, and that our hitherto inappropriate styling will cease. Without any doubt, there are such Rájás and Nawabs in our country whose own territories equal those of small European and Asian kings, and under such circumstances that monarch is entitled to be styled Empress who is the ruler of all such."

"But we object strongly to the manner in which this title has been given, and probably the whole Empire will admit the same. We think that the opinion of natives should have been first secured before conferring the title, and by thus acting our Empire and the title would have gained firmness, and we would have become more friendly towards Government."

The *Adib-a-Alum* of 7th April : "There should be no delay in conferring the title of Empress on the Queen, because in her exaltation is the exaltation of her subjects."

ADMINISTRATIVE (GENERAL).

The *Aligarh Institute Gazette*, 31st March, 1876: "We now wish to describe the causes which arise from certain special arrangements made by Government. One of them is the ill-temper, tyranny, and high-handedness of its servants, and if we speak truly sometimes owing to *Alas* natives would rather die than look at their faces and go up to them. Natives are much accustomed to gentleness and politeness, the names of which do not even exist in Government institutions. It is a well-known fact that eminent English physicians do not approve of treating poor natives. They cannot be polite to any one, because discourtesy has taken such a place in their dispositions, they cannot be civil when they desire to display it. We have then those doctors who are styled black doctors. They are even more ill-tempered than English doctors, and it would appear that in the words "black doctors" the blackness surrounds their brain and consequently politeness is not in them. If a poor man should wish him to go and treat his wife and children according to the rules of his country, will he go to any body's house? He is compelled to stake his honour and take his wife to the dispensary before she can benefit by the doctor's treatment. He will therefore neither take her there nor seek his advice. If the doctor offers to visit at any one's house through a recommendation, he will not stir until a buggy is sent for him, and his fees paid. Where are there such men in Hindustan as have buggies and guineas always at hand? Therefore those poor people can never approach a doctor. We are surprised why fees are legalized for a doctor who is employed for a dispensary established by Government. If the patient agree to pay fees, there can be no harm. If a respectable man send for a doctor why is he indifferent? We think he ought to be forced to go, and if he refuses to go

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when required, he ought to be held responsible. But here is a difficulty, for if any one forces a doctor to go, the patient is not safe."

Lauh-i-Mahfaz, Moradabad, 31st March, 1876: "If the English wish to keep a firm hold upon Hindustan as the Mogul Kings did, the natives in their own country are entitled to receive every kind of appointment. Foreigners, such as Persians and Turks, who formerly entered the service of the ruling power, used to live here and made the weal or woe of India their own. But Europeans on the contrary always think of making something in India and living on the same in ease at home. How can such people take an interest in the welfare or adversity of Hindustan?"

The *Rohilkhand Akhbār*, of 8th April, citing the *Indian Mirror* says, "Confidence in the Police is daily on the wane. It is a great shame that such a department which ought to be so useful is so untrustworthy."

The *Kabār-i-Hindh* of 8th April, says,—“All the people of India pray to Government that the natives may soon acquire sufficient ability to fit them for exalted positions, and that they may be able to pass pleasant lives under the kind shadow of their country.”

The *Nasir-ul-Akhbār*, of 11th April, commenting upon the case at Moradabad in which some soldiers shot a native says, “If this news be true, then God above is the protector of the natives, as a great many such acts of cruelty have been perpetrated by soldiers upon poor natives lately.”

The *Panjāb Akhbār* of 8th April says,—“This subject has been brought to the notice of Government that Musalmāns are not freely admitted into the service, and in the end Government came to the conclusion that they did not educate themselves properly. This is true, and no one can deny a truism, but poverty has so reduced their circumstances that they are unable to educate themselves properly, still we can—

not call them so unfit that if anything be given them to do they cannot altogether do it. Misfortune has made them so unambitious that they miss everything, though they have interest, &c."

The *Anjuman-i-Panjáb* of 7th April, has "discovered why there is not greater intercourse" between natives and Europeans. "First, Europeans on landing, are robbed right and left by native tradesmen, and their own servants, and finding themselves among a band of robbers, begin to hate them as they discover their dishonesty. Gradually their opinions undergo such a change that they look upon natives with contempt. They have not the opportunity of mixing with the higher class of educated natives, so gauging the entire body by a handful, they think them all alike. Secondly, natives are wordly, and Europeans consequently despise them."

THE PRESS.

The *Koh-i-Nur* of April 1, writes:—"The exertions of Government are generally observed to be made in order to gain the loss of the country, but certain English newspapers are constantly thinking how they might create enmity between the British Government and the natives. See the width of the road of disagreement from which point to which point it extends! Their acts are contrary. English editors ought to establish their government as firmly as possible in Hindustán, but they have a pen-spade in their hand. Government on the one hand is laying the foundation of its strength in this country, while on the other hand these gentlemen are rooting it up. Government should not devote all its attention to the conquered, it ought to be alive to the enmity of its countrymen, and with watchful eyes ought to observe their activity and inactivity.

The Prince purchased the hearts of both classes of natives, dependent and independent, with his priceless amiability, and was taking them off to Europe when all of a sudden the editor of the *Bombay Gazette* imprinted such an enormous

blow on Hindustán, the valuable possession of the English throne, as to inflict a very severe blow on the confidence of natives in British administration. It cried—

‘Come let us (the British Government) take back Káshmir!’

In the *Bombay Gazette* there is an article to this effect, and as the noble *Pioneer* has always most heartily hated the natives, it has with intense eagerness copied into its issue of the 22nd ultimo, after having seasoned it well with pepper and salt.

“Sometimes English newspapers in proportion to their importance, bark like huge dogs, and distract the brain, and sometimes they get up so much excitement by constant barking, that they try to bite the leg of some watchful and noble ruler of a State; but Government has bound such a strong collar round their neck, that they can not break their chain and bite passengers.”

The *Oudh Akhbár* of 12th April, in an article headed “the Indian Government can imitate that of Japan” says, with reference to the abolition of postage on newspapers in the latter country, “it is incumbent on the Supreme Government for the benefit of India, which it considers only half civilized, to reduce, if not the whole at least half the postage. The plan is to issue one pice stamps for this purpose. Government has been making many kinds of stamps current, for instance, receipt stamps which are of use only for receipts, and postage stamps peculiar only to letters. Therefore, those one pice stamps should be for newspapers exclusively. But this power is in the hands of our rulers.”

THE CASE OF THE ALLAHABAD MUKHTAR.

Nur-ul-Absár, 1st April, 1876: “The Allahabad Mukhtar’s case. The *Pioneer* has said nothing about this yet, and in this is evident its good counsel and wisdom, it is not owing to its ignorance of it. In fact with its regard for its countrymen’s disgrace, it has knowingly fled. This matter is the household talk of this city, and we think it is now among

English gentlemen. We think that the Assistant Magistrate did this not out of malice, but with a view to maintain his dignity." And again--

"Whenever this subject is brought up, the dignity and awe of that gentleman do not appear to be the result of his act; every one says whatever he pleases about him in his house."

The *Akhbār Mufid-a-Am* of April 1st, discussing the Allahabad Mukhtar's case, and contempt of Court says:—"We consider every British subject* to be a free agent. We have no business to complain. Let any of them who pleases send his pride and haughtiness up to the skies, what business of ours is it? We are all subjects, and they masters of their own will. The natives ought to be cautious in wearing shoes, and consider the best caution for the incautious to be that they at once discontinue wearing shoes altogether, so that for the future it may be remembered that in the time of this great Government's magnificent reign, the wearing of shoes by natives was even discontinued. By this alone can they expect to escape the anger of the rulers."

The *Agra Akhbār* of 10th April says:—"Let us see what Government does in the shoe-case, perhaps nothing. Let us examine our oppressed conditions, and see what our heart says. We hardly know whether to complain of God or bring our grievances to the notice of Government. If we write against God our brethren will call us atheists, and prepare to blame and curse us. But if we relinquish this and complain to Government, then we get no satisfaction from Government, as if we were not understood. Not only this, but other cases have come to light in which Government has done nothing, so why should we now hope? In fact what can the poor Government do; it is obliged to combine political considerations with justice; it cannot bear to disgrace a European gentleman for the sake of a low native. Had a native officer been guilty of such an act, something might have been done. We think that if Government does anything it will be this.

* It is apparent that only Europeans are meant.

It will call upon the gentleman, who ought to be called a Nádír Sháh, for an explanation, and he is sure to say that he did so on the spur of the moment, but he hopes to be excused by Government, and trusts that his honour will be maintained. Then there will be a struggle between justice and political considerations, but in the end the latter will triumph and Government will say that this time it looks upon such conduct with much displeasure and sad regret, and pardons the man, with the hope he will never do so again."

The article then advises the mukhtár to persevere in seeking redress "when Government must do justice, for our sloth and shamelessness have brought us to this that shoes are now placed upon our heads. To-morrow a filth-basket will be substituted. Shoes and filth-baskets are alike, the only difference being in the name; in future they can do what they like for they have the power."

LORD NORTHBROOK'S RESIGNATION AND THE VICEROY.

Koh-i-Núr of 1st April, 1876: "When the tree of Lord Northbrook's Governor-Generalship was laden with a knowledge of the circumstances of this country, and was about to bloom with its flowers, and both England and Hindustán were about to taste its delicacies, just then the Secretary of State's ill-tempered hatchet cleared away its shadow from us in an instant."

The *Akhbár Khair Khwáh-i-Hindh* of April 8th, writes: "Just now the attention of all the rulers of Hindustán is directed to Lord Salisbury's wish to interfere unnecessarily with Indian affairs. Lord Salisbury has been obliged to explain matters for his exculpation. In the correspondence between Lords Salisbury and Northbrook, the former did not at all believe that the latter would resign. Had he believed this, he would not have sent Sir Lewis Mallet to Hindustán to give Lord Northbrook his advice. But the latter did not care for advice, so he resigned."

Dab-dab-i-Sikandari of 10th April: "The Marquis of Salisbury, Prime Minister of India, is behaving in the very

same manner towards the Indian Government as Sir Charles Wood behaved towards Earl Canning and Earl Elgin when he was Secretary of State. Lord Canning was very much displeased with his interference, and Lord Elgin used to say that all before him were really Governors-General, but he had not the power even of giving any one a pension of £2, so that they must have abominated the interference of the English Cabinet to have spoken thus. The Bill which is pending regarding Hindustán, if passed, will make Lord Lytton say the same. Lord Salisbury wishes to rule Hindustán from London, and if he is not dissuaded against this, it will result in evil."

The *Tajul Akhbár* of 6th April, writes: "Lord Northbrook who was severely reproached as Viceroy of India for his good wishes to the country, found no one so philanthropic in England as would cause his resignation to be refused and keep him in his place out here."

Ibid.—"We do not think it proper that Lord Lytton who has hitherto been an ambassador should now be Governor-General."

LOCAL AND MISCELLANEOUS.

Akhbár Nayar-i-Akhbár, 30th March, 1876, quoting:—"We felt very sorry to see two English girls begging in the Sadar Bazaar. The officials ought to provide for them." Says "In our opinion however all subjects are alike, no distinction ought to be made."

Matla-i-Nur, of 4th April, 1876, as well as some others, quote a paragraph regarding the raising of local Corps of Eurasians, in terms which seem to show that they favour the idea.

The *Rahnama-i-Hindh* of 11th April, in a very lengthy article, complains against the working of the Nizamat Department in the Delhi Deputy Commissionership."

The *Rifák-Am* of 8th April notifies, "the British Government is about to raise the pay of its native soldiers."

List of Papers examined.

NAMES.	DATE.
	1876.
<i>Akhbār Khair Khwāh Hind.</i>	April, 8th
<i>Akhbār-i-'Am.</i>	" 5th
<i>Lauh-i-Mahfūr,</i>	" 7th
<i>Sayad-ul-Akhbār,</i>	" 10th
<i>Akhbār Anjumn-i-Hind,</i>	" 8th
<i>Dabdhāb-i-Sikandari,</i>	" 10th
<i>Akhbār Social Science Congress,</i>	" 7th
<i>Rohilkhand Akhbār,</i>	" 8th
<i>Matlā-i-Nūr,</i>	" 11th
<i>Shams-ul-Akhbār,</i>	" 12th
<i>Tohfah-i-Kashmīr,</i>	" 1st
<i>Rifah-i-'A'm,</i>	" 8th
<i>Patyala Akhbār,</i>	" 10th
<i>Nayar-i-'A'zam,</i>	" 12th
<i>Rahbar-i-Hind,</i>	" 14th
<i>Oudh Akhbār,</i>	" 12th
<i>Akhbār Mufid-i-'Am,</i>	" 1st
<i>Agra Akhbār,</i>	" 10th
<i>Panjābi Akhbār,</i>	" 8th
<i>Adib-i-Alam,</i>	" 7th
<i>Oudh Akhbār,</i>	" 9th
<i>Akhbār Khair Khwāh A'lam</i>	" 7th
<i>Taj-ul-Akhbār,</i>	" 6th
<i>Akhbār-i-'A'lam,</i>	" 6th
<i>Jalwā Tūr,</i>	" 8th
<i>Anjuman-i-Panjāb,</i>	" 7th
<i>Koh-i-Nūr,</i>	" 8th
<i>Aligarh Institute Gazette,</i>	March, 31st
<i>Vakil-i-Hindustān,</i>	April, 1st
<i>Sayad-ul-Akhbār,</i>	" 1st
<i>Rahbar-i-Hind,</i>	" 1st
<i>Oudh Akhbār,</i>	" 2nd
<i>Koh-i-Nūr,</i>	" 1st
<i>The Panjabi,</i>	" 1st
<i>Nasir-ul-Akhbār,</i>	" 1st
<i>Rahbar-i-Hindh,</i>	" 4th
<i>Dabdhāb-i-Sikandri</i>	" 3rd
<i>Akhbār Anjuman-i-Hind,</i>	" 1st
<i>Rahnuma-i-Hindh,</i>	" 4th
<i>Tahrir-ul-Akhlaq</i>	" 1st
<i>Lawrence Gazette,</i>	" 11th
<i>Rahbar-i-Hindh,</i>	" 8th
<i>Nur-ul-Akhbār,</i>	" 10th
<i>Shola-i-Tūr,</i>	" 11th
<i>Ashraf-ul-Akhbār,</i>	" 11th
<i>Urdu Akhbār of Akola,</i>	" 8th
<i>Mārwar Gazette,</i>	" 3rd
<i>Albert Gazette,</i>	" 7th
<i>Nasir-ul-Akhbar,</i>	" 11th

List of Papers examined.—(concluded).

NAME.	DATE.
	1876.
<i>Raknuma-i-Hind,</i> ...	April, 11th
<i>Najm-ul-Akhbār,</i> ...	" 1st
<i>Oudh Akhbār,</i> ...	" 5th
<i>Akhbār Nyer-i-Akhbār,</i> ...	March, 30th
<i>Louh-i-Maifuz, Moradabad,</i> ...	" 31st
<i>Nur-ul-Absār,</i> ...	April, 1st
<i>Kar Nomah,</i> ...	" 3rd
<i>Sholah Tār,</i> ...	" 4th
<i>Anand Lahari,</i> ...	March, 31st
<i>Virtidhār,</i> ...	April, 3rd
<i>Sadiq-ul-Akhbār,</i> ...	" 3rd
<i>Mutla-i-Nūr,</i> ...	" 4th
<i>Akwal-ul-Akhbār,</i> ...	" 2nd
<i>Patyala Akhbār,</i> ...	" 3rd
<i>Gwalior Gazette,</i> ...	" 2nd
<i>Lawrence Gazette,</i> ...	" 4th
<i>Rohilkhand Akhbār,</i> ...	" 5th
<i>Nūr-ul-Anwar,</i> ...	" 8th
<i>Nūr Afshan,</i> ...	" 6th
<i>Akhbār Nasim, Jaunpur,</i> ...	March, 21st
<i>Khair Khwāh-i-Panjab,</i> ...	April, 8th
<i>Riaz-ul-Akhbār,</i> ...	" 1st
<i>Akmal-ut-Akhbār,</i> ...	" 9th
<i>Gazette of Gwalior,</i> ...	" 9th
<i>Mumbai-ul-Aihkam,</i> ...	March, 29th
<i>Kar Namah,</i> ...	April, 10th

ALLAHABAD :

The 13th April, 1876, }

P. ROBINSON,

Govt. Reporter on the Vernacular
Press of Upper India.

List of Papers examined---(concluded).

NAME.	DATE.
Bahadur-i-Hind,	April, 1876.
Wajid-ul-Ahmed,	1st
Quds-i-Ahmed,	2nd
Abd-ul-Aziz-i-Ahmed,	3rd
Abd-ul-Aziz-i-Ahmed,	4th
Abd-ul-Aziz-i-Ahmed,	5th
Abd-ul-Aziz-i-Ahmed,	6th
Abd-ul-Aziz-i-Ahmed,	7th
Abd-ul-Aziz-i-Ahmed,	8th
Abd-ul-Aziz-i-Ahmed,	9th
Abd-ul-Aziz-i-Ahmed,	10th
Abd-ul-Aziz-i-Ahmed,	11th
Abd-ul-Aziz-i-Ahmed,	12th
Abd-ul-Aziz-i-Ahmed,	13th
Abd-ul-Aziz-i-Ahmed,	14th
Abd-ul-Aziz-i-Ahmed,	15th
Abd-ul-Aziz-i-Ahmed,	16th
Abd-ul-Aziz-i-Ahmed,	17th
Abd-ul-Aziz-i-Ahmed,	18th
Abd-ul-Aziz-i-Ahmed,	19th
Abd-ul-Aziz-i-Ahmed,	20th
Abd-ul-Aziz-i-Ahmed,	21st
Abd-ul-Aziz-i-Ahmed,	22nd
Abd-ul-Aziz-i-Ahmed,	23rd
Abd-ul-Aziz-i-Ahmed,	24th
Abd-ul-Aziz-i-Ahmed,	25th
Abd-ul-Aziz-i-Ahmed,	26th
Abd-ul-Aziz-i-Ahmed,	27th
Abd-ul-Aziz-i-Ahmed,	28th
Abd-ul-Aziz-i-Ahmed,	29th
Abd-ul-Aziz-i-Ahmed,	30th

F. ROBINSON,
Govt. Reporter on the 1st and 2nd
Issues of the 1st Issue.

ALAHABAD:
The 1st Issue, April, 1876.